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Youths Behaviour
OR
DECENCY IN
CONVERSATION
AMONGST MEN.

Composed in French by grave persons for the Use and benefit of their Youth.

Now newly turned into English

BY

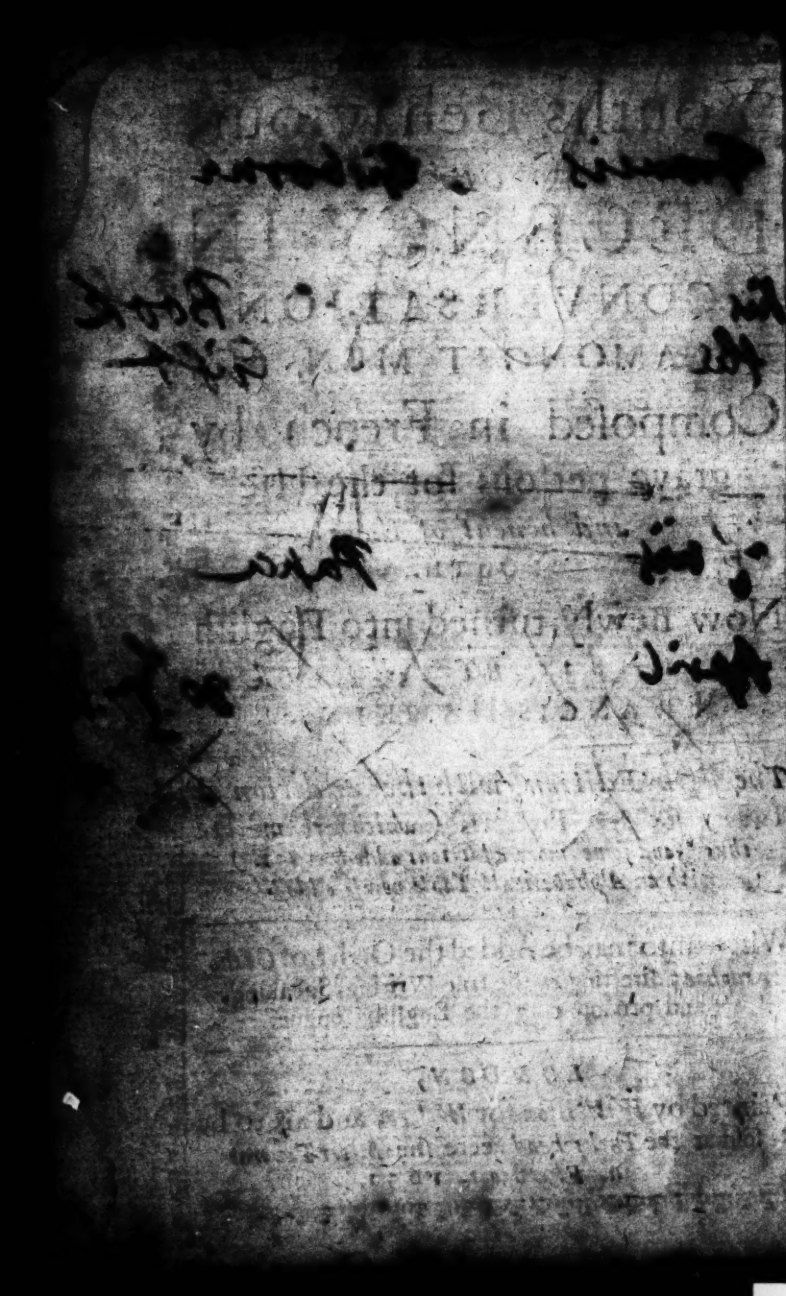
FRANCIS HAWKINS.

*The fifth Edition, with the addition of Twenty five new Precepts, (which are marked thus *, and some more additions added since) with an Alphabeticall Table also added.*

Whereunto may be Added the Order of Orthographie; directing to the true Writing, Speaking and pronouncing the English tongue.

LONDON,

Printed by *W. Wilson* for *W. Lee*, and are to be sold at the *Turks-head* neere the *Mitre Tavern* in *Fleetstreet*. 1651.



To the Reader.

GENTLE YOUTH,

THinke it not amiſſe to peruſe this peece, yet connive at the ſtile: for it hath need thereof, ſince wrought by an uncouth and rough File of one in green yeares; as being aged under eight. Hence, worthy Reader, ſhew not thy ſelf too-too rigid a Cenſurer.

This his verſion is little diſguized, and therefore likely will it appear to thee much imperfect. It ought to be his own, or why under the Title is his name written? Peradventure thou wilt ſay, what is it to me? yet hear: Such is it really, as that I preſume the Author may therein be clearly ſeen to be rendred faithfully; with this courteouſly be thou ſatisfied.

This ſmall Treatiſe in its uſe, will evidently appear to redound to the ſingular benefit of many a young ſpirit, to whom ſolely and purpoſely it is addreſſed. Paſſe it therefore without miſtake, and candidly.

In laudem Authoris.

THough here be wonder when 'tis known,
A Child ſhould make this work his own,
(Since he that can tranſlate and pleaſe,
Muſt needs command two Languages:)
Yet this is nothing to the reſt
Of treaſure, which this little Cheſt
Containes, and will in time break forth
To call juſt Volumnes of his worth.
If thus, a Branch! what will he be
When he is grown to be a Tree?
So glorious in the bud, let men
Look for th' Heſperides agen,
And gather fruit, nor think't unfit,
A Child ſhould teach the world more wit.

J. S.

An Alphabeticall Table,

A.

Action with reverence p. 1
Action ill-beseeing ibid.
Actions preposterous p. 3
Admonitions how to be received p. 17
Associate with men of quality p. 21
Advice how to be used p. 25
Absent to be traduced p. 40
Anger to be dissembled when p. 51

B.

Blowing the nose p. 3
Bed out of order p. 3
Back to the fire p. 5
Blaming others when to be avoided p. 17
Breaking jests how p. 17
Blow not upon thy meat p. 33

C.

Comparison odious p. 18
Clouthes p. 19
Chamber handsome p. 4
Countenance phantastical p. 5
Conformity betwixt gesture and discourse p. 9
Contradictions to be avoided p. 29
Cap or Hat, how and when to be uncovered p. 10, 11
Chiefest place p. 12
Congruity in Ceremonies. p. 14
Conversation & advice ought to be congruous p. 18

D.

Drinke not when thou art hot p. 5
Deportment for one being alone p. 20, 21
Deportment before Inferiours p. 23
Disputes how to be ordered p. 28
Digressions to be avoided p. 31
Deportment at the Table p. 32
Drinking p. 37

E.

Equalls how to demeane themselves p. 13
Eating in the streets p. 31
Envie and malice to be avoided

voided p. 23
Epilogue when proper p. 27
Eat handsomely p. 32

F.

Face well ordered p. 6.
Flatterer p. 8
Follow the Fashions of thine equalls p. 19
Eyes upon other mens trenchers p. 34
Filling a glasse. p. 37

G.

Gnawing the nailes p. 6
Giving the right hand p. 12
Giving thy right hand p. 22
Gaze not on the imperfections of others p. 25
Guests entertained. p. 38

H.

Hat how to be worn p. 19
Handkerchiefe where to bee put p. 21
Hands how to be managed p. 27
Hearing of others how p. 30
Both hands not to be used in eating p. 37

I.

Inferiour how he ought to demean himself p. 11
Imperfections of Nature not to be reproached p. 17
Injurious words not to be used p. 24
Instling to be avoided p. 36

K.

Killing of Vermin p. 6

L.

Legge across p. 6.
Lean not upon another p. 7
Laughing when ridiculous p. 10
Language reproachfull to be avoided p. 18
Loud speaking to be avoided
Low speaking ibid. (30

M.

Misfortunes of others not to be rejoyced at p. 10
Meeting of others p. 12
Meeting superiours p. 14
Mock not things of importance p. 17
Modesty in apparell. p. 20
Meat not to blow on, nor smell at p. 33

N.

Nails foul, or too long p. 7
Noise with thy teeth to be avoided p. 2, 29, 36

O.

Observations for walking p. 20
Opportunity in acting or speaking to be waited for p. 26
Obstinacy in opinion to bee avoided p. 29

P.

Puffing the cheeks p. 8
Pity p. 9
Precedency p 13

Passi-

Passions not to be expressed by the gesture of the body p. 23
Passions to be avoided ibid
Presenting a thing to another when it is unseemly p. 35
Precepts not to be neglected p. 39

Q.

Qualification in behaviour p. 12, 13

R.

Rubbing the teeth p. 3
Reading unseasonably p. 4
Reading in company p. 8
Rejoycing preposterous p. 15
Reprehensions of others when seasonable p. 17
Rumour not suddenly to bee believed. p. 18
Reviling words how to be received with discretion p. 29
Rensing and clensing of the mouth p. 37
Reverence towards God and his actions. p. 39

S.

Singing or humming p. 2
Stretching out the arms p. 2
Sneezing ibid
Shut the mouth p. 3
Spitting p. 5
Stooping unbeseeming p. 5
Spitting p. 7
Scorning to be avoided p. 9
Superfluous complements 10
Speak not sitting to thy superiour p. 11, 13
Speaking to men of quality p. 14
Superiours how to be esteemed p. 14, 15
Secrets are not to be sought for p. 23
Salute others p. 24
Speaking in an unknowne language improper when p. 26.
Speaking how and when p. 27
Speaking in secret when it is improper p. 27

T.

Turning thy Back p. 7
Teaching an equall p. 11
Titles and attributes how to be bestowed p. 16
Thou and Thee when to be used p. 16
Tediousnesse in all things to be avoyded p. 28
Tablecloth not to be soyled p. 35

V.

Visiting the sick p. 14
Intrusse not in the presence of others. p. 19
Undertake not beyond ability. p. 28
Virtue is an action not contemplary. p. 40

An Alphabeticall Table.

W.

writings of others not to be read p.8
walking bow p.12
writing of letters p.14
wash hands and face p.23
walking with thy superiour bow p.22

Y

Yawning p.4

The Contents.

CHAP. I. *Generall and mixed precepts, as touching civility amongst men.* Page 1

CHAP. II. *Of the first duties and ceremonies in conversation.* pag. 10

CHAP. III. *Of the fashion of qualifying or titling of persons to whom one speaketh; to advise them, to break a jest.* pag. 16

CHAP. IV. *Of Cloaths, and arraying the body.* pag. 19

CHAP. V. *Of walking, be it alone, or in company.* p.20

CHAP. VI. *Of discourse.* pag. 25

CHAP. VII. *Of carriage at the Table.* pag. 32

The Contents to the New Additions.

A Letter from a Gentleman to a Scholar, to whose tuition he commits his Sonne page. 45

His Answer. pag. 47

A Letter from young Scholar to his Sister. pag. 48

Her Answer. pag. 49

A Copy of a Letter to a Friend touching his Powdred head of Hair. pag. 50

A Discourse upon some Innovations of Habits and Dressings. pag. 53

Youths

Youths Behaviour;
OR,
DECENCIE
IN CONVERSATION AMONGST MEN.

CHAPTER I.

Generall and mixt Precepts as touching Civility among men.

EVery Action done in the view of the world, ought to be accompanied with some signe of reverence, which one beareth to all who are present.

2 It is ill-beseeming to put one in mind of any unclean, or ill-favored thing.

3 Take heed as much as thou canſt in the preſence of others, to put thy hand to any part of thy body, which is not ordinarily diſcovered; as are, the hands and face: and to accuſtome thy ſelfe thereunto, it is well done to abſtaine from ſo doing, yea, being alone.

4 Doe not thou ſhew any thing to thy companion, which may affright him.

5 Sing not within thy mouth, humming to thy ſelfe, unleſſe thou be alone, in ſuch ſort as thou canſt not be heard by others. Strike not up a Drum with thy fingers, or thy feet.

6 Rub not thy teeth, nor craſh them, nor make any thing crack, in ſuch manner that thou diſquiet any body.

7 It is an uncivill thing to ſtretch out thine arms at length, and writhe them hither and thither.

8 In coughing, or ſneezing, make not great noiſe, if it be poſſible, and ſend not forth any ſigh, in ſuch wiſe that others obſerve thee, without great occaſion.

9 In yawning, howle not, and thou ſhouldſt abſtaine as much as thou ca-

to yawne, especially when thou speakest, for that sheweth one to be weary, and that one little accounted of the company: but if thou bee'st constrained to yawne, by all meanes for that time being, speak not, nor gape wide mouth'd, but shut thy mouth with thy hand, or with thy handkerchiefe, if it be needfull, readily turning thy face to another side.

10 When thou bloweſt thy nose, make not thy nose sound like a trumpet, and after looke not within thy handkerchief. Take heede thou blow not thy nose as children doe, with their fingers, or with their sleeves: but serve thy self of thy handkerchief.

11 To sleep when others speake, to sit when others stand, to walk on when others stay, to speak when one should hold his peace or heare others, are all things of ill manners: but it is permitted to a superiour to walk in certain places, as to a Master in his Schoole.

12 It is a thing unseemly to leave ones bed out of order, and one ought not

not to put off ones cloathes in the presence of others, not goe out of ones Chamber half unready, or with a night-cap. Let not thy Chamber, nor thy Table where thou ſtudieſt, be unhandſome, eſpecially in the ſight of another, and if ſo bee that thou haſt one to make thy bed, leave it not uncovered when thou goeſt out thence.

13 During the time thou ſhould'ſt ſtudy, if thou be'ſt in the company of others, it is not fit to make a noyſe, or read ſo loud that thou be'ſt underſtood by others who ſtudy: Likewiſe it is miſ-beſeeming to ſtudy, or read other books unſeaſonably, while the Maſter explicateth a leſſon, as alſo to hinder thy fellowes attentions.

14 Hearing thy Maſter, or likewiſe the Preacher, wriggle not thy ſelf, as ſeeming unable to contain thy ſelf within thy skin, making ſhew to be the knowing and ſufficient, to the miſprice of others.

15 At play, and at fire, good manners will, that one give place to them who are newly come.

16 Take

16 Take heed that in playing thou doe not overheat thy ſelfe; Conteſt not, nor ſpeak louder than thou maiſt with moderation. Drinke not when thou art hot, be it that it commeth by play, or by walking apace, or other labour: for it is a thing very prejudiciall to health, to drink at ſuch a time.

17 It is not decent to ſpet upon the fire, much leſſe to lay hands upon the embers, or to put them into the flame to warme ones ſelfe; nor is it beſeeming to ſtoope ſo low as even to crowch ing, and as if it were one ſate on the ground. If there bee any meate on the fire, thou ought'ſt not to ſet thy foot thereon, to heat it. In the preſence of a well-bred company, it is uncomely to turne ones back to the fire, or to approach nigher than others, for the one, and other ſavoureth of preheminence. It is not permitted but to the chief in quality, or to him who hath charge of the fire, to ſtirre up the fire with the fire-forke, or to kindle it, take it away, or put fuell on it.

18 When

18 When thou ſitteſt, put not undecently one legge upon the other, but keep them firme and ſetled, and joyne thy feet even, croſſe them not one upon the other.

19 Gnaw not thy nailes in the preſence of others, nor bite them with thy teeth.

20 Spet not on thy fingers, and draw them not as if it were to make them longer: alſo ſniffle not in the ſight of others.

21 Neither ſhake thy head, feet, or legges; Rowle not thine eyes. Lift not one of thine eye-browes higher than thine other. Wry not thy mouth. Take heed that with thy ſpettle thou bedew not his face with whom thou ſpeakeſt, and to that end approach not too nigh him.

22 Kill not a flea, or other uncleane vermine in the preſence of others; And if thou ſeeſt any ſith on the ground, as ſome thick ſpettle, or the like, put thy foot thereon dexterouſly, if thou canſt: if that were upon the cloathes of thy com-

companion, ſhew it not to others: but if thou canſt put it off neatly, yet without his taking notice thereof, if it may ſo be; and if another doe for thee the like office, ſhew thy ſelfe unto him with tender of thanks.

23 Spet not farre off thee, nor behinde thee, but aſide, a little diſtant, & not right before thy companion: but if it be ſome groſſe flegme, one ought, if it may be, tred upon it. Be-ſpet not the windows in the ſtreets, nor ſpet on the fire, nor on a baſon, nor on any other place where the ſpettle cannot be taken away by puting thy foot thereon.

24 Turne not thy back to others, eſpecially in ſpeaking, Jogge not the Table, or Deſke, on which another doth read or write; Leane not upon any one, pull him not by his cloak to ſpeak to him; puſh him not with thine elbow.

25 Set not in order at every hand while, thy beard or thy ſtockings. Keep not thy nails foul, or too long, and keep thy hands and thy teeth clean, yet without overmuch attendance thereon, or curioſitie.

26 Puffe

26 Puffe not up thy cheeks; Lall not out thy tongue; Rubbe not thy beard nor thy hands; Thruſt not out thy lips, or bite them, and keep them neither too open, or too ſhut.

27 Take heede thou be'ſt not a flatterer: for ſuch an one ſheweth to have little opinion of the judgement of him whom he flattereth, holding him for a ſimple fellow. Play not with him who taketh no pleaſure therein.

28 It becommeth not to read Letters, Bookes, or other Writings, whilſt one is in company, unleſſe there bee ſome neceſſity, and as it were in paſsing by; and then alſo thou ſhould'ſt crave leave of the company, be it not that thou art the chief of them all. No more maiſt thou touch the Writings, Books, or ſuch like things of others, nor goe neer them, nor fix thine eyes upon them, unleſſe thou be'ſt invited thereunto, by him who is the owner of them: and thou ſhouldſt not blame them or praiſe them, untill one asketh thy advice therein. Alſo thou ought'ſt not to approach, or look

look nigh, when another readeth a Letter, or such like thing.

29 Let not thy countenance be like that of a phantasticall, or haire-brain'd, stern, amazed, melancholique, pensive, inconstant man, in such sort that one thereby may discern some passion, or unruly affection: rather shew a good countenance, and pleasant cheer, avoyding too much mirth in serious affaires, and too much gravity in things familiar and ordinary.

30 * Let the gestures of thy body, be agreeable to the matter of thy discourse, for it hath been ever held a solœcisme in oratory, to point to the Earth, when thou talkest of Heaven.

31 * Scorn not any for the infirmities of nature, which by no art can be amended, nor doe thou delight to put them in minde of them, since it very often procures envy, and promotes malice even to Revenge.

32 * When thou shalt hear the misfortunes of another, shew not thy selfe gladded for it, though it hap to thy enemy, for that will argue a minde mischievous, and will convict thee of a desire, to have executed it thy self, had either power or opportunity seconded thy will.

33 * When thou seest justice executed on any, thou mayst inwardly take delight in his vigilancy to punish offendors, because it tends to publique quiet, yet shew pity to the offender, and ever constitute the defect of his morality, thy precaution.

34 * Laugh

34 Laugh not too much or too Loud, in any publique ſpectacle, leſt for thy ſo doing, thou preſent thy ſelfe the only thing worthy to be laughed at.

CHAP. II.

Of the firſt Duties, and Ceremonies in Converſation.

ALthough ſuperfluous complements, and all affectation in ceremonies are to be eſchewed, yet thou ought'ſt not to leave them which are due, otherwiſe thou diſpleaſeſt the perſon with whom thou doſt converſe.

2 Put off thy cap, or hat, to perſons of deſert, as are Church men, Juſtices, and the like, turning thy cap, or hat, to thy ſelfe-wards, make them a reverence, bowing thy ſelfe more or leſſe, according to the quality of the perſons, & the cuſtome of the better-bred. So in like ſort, it is an undecent thing, not to doe reverence to whom it appertaineth, and among thy equals, to expect that thy companion prevent thee in that duty. Alſo to put off ones hat when there is no neceſſity, appeareth to have of affectation; in like manner it is reproveable, to obſerve whether one doth re-ſalute thee: For the reſt, in manner of ſaluting, or re-ſaluting by word, keepe the moſt common cuſtome of the beſt-trained up.

3 It

3 It is ill ſaid, Sir be covered, or Put on your hat, to one of more eminency than thy ſelfe, as alſo not to ſay ſo much, to whom it is due. Likewiſe he who maketh too much haſte to put on his hat, and he who at the firſt putteth not on, or after ſome few intreaties, doe not well: and therefore one ought to be cover'd after the firſt, or for the moſt part after the ſecond time; if ſo that in ſome Countries, the country cuſtome be not received, and amongſt equals, or ſuperiours, who are of the ſelf-ſame houſe, the inferiour may cover himſelfe at the firſt requeſt. True it is, that equals, at the inſtant, or immediately after, are wont to enterchange a ſigne of covering themſelves joyntly. Now what herein is ſpoken of qualification in behaviour, ought likewiſe to be conceived, in what concerneth taking of place, and ſitting downe: for ceremonies without bounds are too troubleſome.

4 He who being inferiour, or held for ſuch an one, would put on his hat, his companion being uncovered, ought to demand leave of the other: then in good time let him doe ſo; upon condition, that he may preſume, that nothing will offend the other.

5 If any one come to ſpeak with thee whileſt thou ſitteſt; ſtand up: eſpecially if the perſon doe merit it, be it that he be greater than thy ſelf, or for that he is not thy familiar, or though for the reſt he were thy equal, or thy inferiour: and if there be any thing for one to ſit on, be it

a chair, be it a ſtool, give to each one his due.

6 When thou ſhalt meet any one of greater rank than thy ſelf, thou oughteſt to ſtay thy ſelf, yea, and even retire a little; eſpecially if the meeting be at a doore, or other ſtraight paſſage, giving way that he may paſſe.

7 Walking in company of the like, thou ſhalt give them the more worthy hand (according to the cuſtome of the countrey) in which ſpeaking in generall, it ſeemeth to be the moſt common uſe, that the more noble place is on the right hand, the right, I ſay, in ſuch ſort, that he who doth honour to any other, placing himſelf on his left hand, giveth him the right. But if three walk together, the chiefeſt place in rank is for the moſt part, that of the middeſt; then that which is on the right hand; and the laſt that of the left. Yet in *France*, for ſo much as the place neer the wall is ordinarily more high, more ſure, for eaſie walking, and cleaner, commonly one giveth it to the more worthy, namely, where there are but two.

8 Being with thy equals, be not the firſt to take the beſt place: but if one preſent it unto thee, be not wilfull in refuſing it: thou mayeſt well expreſſe ſome act of civill courteſie, ſhewing that thou acceptеſt it rather to obey them, or for that thou wouldeſt not enter into importunate ſtriving, than for any merit of thine; at leaſt let it appear, that thou rendreſt thanks.

9 If any one farre ſurpaſſing others, either in age

age or deſert, would give place to a meaner than himſelf in his own lodging, or elſewhere; even as he ought not to accept of it, ſo he on the other part ſhould not uſe much earneſtneſſe, nor offer it unto him more than once, or twice; to the end he be not ſuſpected of incivilily.

10 But to him who is ones peer, or almoſt the ſame, one ought to give the chiefeſt place in ones own lodging; and he ought gently to refuſe it, then at the ſecond offer to accept it, with thanksgiving and recognizance.

11 In walking to and fro an houſe, thou oughteſt to obſerve the ſame, but it is enough that one puts ones ſelf on the left hand at the firſt, and afterwards continue where one is. Which may likewiſe be obſerved, being with ones ſuperiours; yet uſe the moſt common cuſtome of the Countrey.

12 They who are in dignity, or in office, have precedence in all places: but whilſt they are young, they ought to reſpect them who are their equals in birth, or other qualities, although they have not any publique charge, if they be much more aged, principally if they have the degree of Doctorſhip: nay, when they give to them the chiefeſt place, they ought notwithſtanding at the firſt to refuſe it, afterwards to take it civilly with thanksgiving.

13 It is good manners to preferre them to whom one ſpeaketh, before ones ſelf, eſpecially if they be far above us, with whom in no ſort ought one to contend.

14 Meeting by the way the Chief Magistrates of the City, or other persons of like quality, it is the duty of each one to doe them the reverence which appertaineth to them, staying one's self untill they be passed by.

15 For that which concerneth ceremonies, or complements, we ought to have respect of time, place, age, and condition of persons: and with them who are much imployed we must be brief, nay rather we should make them understand by signe that which we would say unto them.

16 Even as Artificers, and other persons of low conditions, ought not to trouble themselves to use many ceremonies to them who are great, and Lords; but respect them, and humbly honour them; so likewise on the other part, they ought to treat with them in all sort of affability, and courtesie, keeping themselves from each action, or sinne of arrogancy.

17 Speaking to men of quality, leane not, and look not them wishly in the face. Approach not too neer them, and at the least keep thy self a pace from them, or thereabout.

18 Visiting any sick body, do not play suddenly the Doctor of Physicks part, if thou therein understand nothing.

19 Writing Letters, or speaking to any person of honour, and quality, thou shalt give to each one the title which belongeth unto him, answerable to his degree, and the custome of the Country: and it will not be to ill purpose to read over

over againe that which thou haſt written, to the end thou mayſt correct the faults, if any therein be found.

20 * Strive not with thy ſuperiours, in argument or diſcourſe, but always ſubmit thy opinion to their riper judgments, with modeſty; ſince the poſſibility of erring, doth rather accompany green than gray haires.

21 * Do not undertake to teach thy equall, in the Art himſelf profeſſeth, for that will ſavour of Arrogancy, and ſerve for little other than to brand thy judgment with Raſhneſſe.

22 * Let thy Ceremonies in Courteſie be proper to the dignity and place of him with whom thou converſeſt: For it is abſurd to honour a Clowne with words courtly and of Magnificence.

23 * Do not thou expreſſe joy before one ſick, or in paine: for that contrary paſſion, will eaſily aggravate his miſery. But do thou rather Sympathize his infirmities: for that will afford a gratefull eaſement, by a ſeeming participation.

23 * Shew thy ſelf humble, tractable, to thy Superiours, eſpecially to Magiſtrates, and men in Authority; let thy demeanour towards thy equals be ſuch as may argue thee free from arrogancy; And be thou aſſured, that gentle affability towards thy inferiours, will fix to thy name the Epithite of courteous.

CHAP. III.

Of the fashion of qualifying, or titling of Persons to whom one speaketh; to advise them; to breake a jest.

1. TOuching the Titles and Attributes which commonly one giveth to great persons, it is needfull to observe the use of times, and of the Country, and to take Counsell of them who are versed and experienced in such things. Also one ought to take heed in speaking to such an one, that one change not his Title, giving unto him sometimes one, sometimes another, if one be not mistaken at the first.

2 To persons of lesser rancke, one saith, *You*, without thou-ing any body, be it not some little child, and that thou wert much more aged, and that the custome it self amongst the more courteous and better bred, were to speake in such manner. Yet, Fathers to their Children, untill a certaine age, as in *France* untill they be set at liberty; Masters, to their little Scholars; and others of like command, seeme according to the more common use, to have power to say, *Thou*, *Thee*, even plainly: for, what concerneth familiar friends, amongst them the custome doth comport in certaine places, that they (*Thou*) one another more freely, in other places one is more reserved

3 When

3 When a man doth the uttermoſt he can, and ought, although it ſucceedeth not to thy wiſhes, take heed to blame him: for in it, he rather deſerveth praiſe.

4 Having whereof to adviſe or reprehend any one, take good heed whether it ought to be done in publique, or private; or indeed whether it be fit to remit it to another time: conſider in what terms thou ſhouldeſt do it, eſpecially when he who ſhould be counſelled, ſeemeth not to give hope of remedy to his paſſed, or future faults: above all, in reproving any one, ſhew no ſigne of choler, nor ſpeak to him with too high an accent: but do it with all ſweetneſſe.

5 Being admoniſhed of any whoſoever, and in what time, and place ſoever, ſhew to take it in good part, thanking him who hath done thee ſuch an office; but if afterwards, being not culpable, it ſeem to thee neceſſary to juſtifie thy ſelf, thou mayeſt do it in time, and place, and with decency, rather to content him who adviſeth thee, than to excuſe thy ſelf, eſpecially if he be thy ſuperiour.

6 Reproach not anyes imperfections, although they be naturall. Take not pleaſure to make any body bluſh, either by thy deed or word.

7 Neither mock nor ſcoffe in a thing of importance, nor be reproachfull, nor alſo break a jeſt, biting like a dogge; but if thou delivereſt any conceit which is ready, and not too much premeditated, and without offence to any body.

thou mayeſt do well; wittie conceits and paſſages of the tongue, ought not to be in baſe and miſ-beſeeming things, ſuch as are thoſe of jeſters; and when it ſo falleth out, that thou deliver ſome happy, lively, and jolly conceit, abſtain thou, and let others laugh.

8 * Be ſure thy converſation be in that poynt vertuous, wherein thou art deſirous to retaine another, leſt thy Actions render thy advice unprofitable; ſince the ratification of any advice, is the ſerious proſecution of that vertue, for example hath ever been more prevalent than precept.

9 * In writing or ſpeaking to any, deprive them not of their acquired Title, leſt thou ſeem Cenſorious of their deſerts.

10 * Thou oughteſt not too ſuddenly to believe a flying Rumour of a friend, or any other, but let charity guide thy judgement, untill more certainty, for by this means, thou ſecureſt his Reputation, and freeſt thy ſelf of raſhneſſe.

11 * Uſe no reproachfull language againſt any man, nor Curſe, nor Revile, for improperations and imprecations will rather betray thy affections to cenſure, than in any manner hurt him againſt whom thou utter'ſt them.

CHAP.

CHAP. IV.

Of Cloathes, and Arraying the Body.

1 BE not too ſolicitous in ſetting thy bands, thy haire, or thy beard; carry not about thee any ſweet ſmell; weare not thy hat too high on thy head, nor to cloſe on thine eyes, not in the faſhion of ſwaggerers, and jeſters.

2 Untruſs not thy ſelf, nor make thy ſelf ready for the cloſe ſtoole in the preſence of others; afterwards if thou be to touch any meat, firſt waſh thine hands, but if it may be, not in the ſight of any whoſoever.

3 It is a point of cleanlineſſe, and of wholeſomneſſe, to waſh ones hands and face as ſoon as one is up, and to combe ones head in time and ſeaſon, yet not too curiouſly.

4 Weare not thy cloathes foule, unſowed, duſty, nor old; look that they be bruſhed commonly once a day; take heed where thou ſitteſt, or kneeleſt, and whom thou approacheſt, for feare that there be duſt or ſome uncleanneſs; carry not thy Cloake under thine arm, like a Braggadoche; if thou layeſt by thy Cloake, or thy Gowne, wrap it up, taking heed where thou putteſt it.

5 For what concerneth Cloathes, accommodate thy ſelf to the faſhion of thy equals, civill and orderly men, according to the uſe of times,

and

and places. Yet thy Cloathes ought to be rather more plain and grave, regard had to others, than richer and better.

6 * Ever be modeſt in thy apparell, rather ſeeking to accommodate Nature, than curious by Art to procure admiration: Cloathes may give thee ornament, but the judicious will never ſeek thy perfection on thy out-ſide. And I'm ſure if decency be thy onely aime, thou wilt be ſure to ſhoulder off the cenſure of a Phantaſtick.

7 * Admire not thy ſelfe in thy apparell, for that will ſo farre demonſtrate thy defects, as thou art willing to ſeek perfection in the skill of a Taylor.

CHAP. V.

Of walking, be it alone or in Company.

RUnne not in the ſtreets, alſo goe not too ſlowly, nor with thy mouth open: Move not to and fro in walking, goe not like a ninnie, nor hang thy hands downwards, ſhake not thine arms, kick not the earth with thy feet, throw not thy leggs a-croſſe here and there, and walking, draile not thy feet after thee, truſſe not up thy breeches at every hand-while, goe not upon the top of thy toes, nor in a dancing faſhion, nor in a ſtooping, nor in a capering, or in a tripping manner with thy heels.

2 Play not the Peacock, looking every where about thee, whether thou beeſt well decked and trimme, if thy ſhooes fit well, if thy ſtockings be fitly drawn up, and thy other cloaths handſome, and well accommodated. Goe not out of thy chamber with thy pen in thine eare, cap, or hat; carry not thy handkerchief in thy hand, nor in thy mouth, nor hang it at thy girdle, nor under thine arm, nor upon thy ſhoulders, nor under thy gown; but put it in a place where others ſee it not, and from whence thou mayſt take it out when thou needeſt. Beware, although thou hadſt ſcarcely made uſe thereof, to preſent it to others.

3 Eat not in the ſtreets, principally in the Town, beeſt thou alone, nor in company; nor in the houſe out of ſeaſon, and in the preſence of ſtrangers.

4 Laugh not, nor ſpeak not thou being alone; for it is not the part of a man. Walking alone, ſing not in ſuch manner that thou be overheard. Make not any ſigne of admiration, as if thou thoughteſt of ſome great buſineſſe; Alſo throw not in the ſtreets a ſtone, a ſtick, or any other thing. Tread not purpoſely on the pebble ſtones, and remove them not out of their places, for it is the act of a foole. Goe not with thy head too high, nor too low, nor hanging to the right, or left, and look not giddily here and there.

5 Above all things, if thou eſteemeſt of thy reputation, aſſociate thy ſelf with men of good quality;

quality; but if it cannot be, becauſe thou knoweſt none, or for ſome other reaſon, it were better as one ſaith, to be alone, than ill accompanied.

6 If thou goeſt with one of thy rank, take not the upper hand, and amuſe not on points of precedence, and having not the place which belongeth to thee, let it not trouble thee, but goe on roundly. If in dignity he be more eminent than art thou, give him the right hand, or the moſt worthy place, & beware thou go not before him.

7 Walking up and down an houſe with one onely, if he be greater than thy ſelfe, at firſt give him the right hand, and ſtop thou not then, when he ſtayeth, be not the firſt to return, and turn not thy back to him, but thy ſelfe towards him. If he be a man of great quality, walk not at all by him cheek by joule, but ſomewhat behinde him; yet in ſuch manner, that he may eaſily ſpeak to thee. If he be thy equall, carry thy ſelf ſo that thou turn proportionably with him, and make him not alwayes the firſt: Likewiſe ſtop not too often at mid-way, if there be not great neceſſity, for that favoureth of ſuperiority, and is accounted troubleſome. He, in the middeſt walking with equals, or as it were equalls, ought to turn himſelf, now to the right, then to the left hand, & if ſo be that they be not equals, let him turn for the moſt part towards him who deſerveth beſt. Finally, they who are on the ſide, ought alwayes to turne themſelves towards him who is in the mid'ſt, neither before him nor behinde him.

8 * In thy walkings alone, expreſſe no paſſion in thy geſture, leſt by that means thou ſhouldſt turn thy breaſt into Chriſtall, and let others read thy minde at a diſtance.

9 * Let thy converſation be without malice or envy, for that is a ſign of a tractable and commendable nature; And in all cauſes of paſſion, admit reaſon for thy governeſſe, ſo ſhall thy reputation be either altogether inviolable, or at the leaſt not ſtained with common Tinctures.

10 * Never expreſſe any thing unbeſeeming, nor act againſt the rules Morall before thy inferiours; for in theſe things, thy own guilt will multiply Crimes by example, and as it were, confirm Ill by authority.

11 * Be not immodeſt in urging thy friend to diſcover his ſecrets; leſt an accidentall diſcovery of them work a breach in your amity.

CHAP. VI.

Of Diſcourſe.

1 VTter not frivolous things amongſt grave and learned men, nor any very difficult queſtion or ſubject amongſt the ignorant, nor things which are hard to be beleeved. Farce not thy language with Sentences, eſpecially amongſt thy equals, and much leſſe amongſt thy betters.

Speak

Speak not of mischances, and dolefull things inopportunely, and to the company: In time of mirth, or at the Table, speak not of melancholick things, of wounds, of sculls, of death; and if others speak in that kinde, change the discourse, if thou canst, dexterously. Tell not thy dreams, if it be not to thy intimatest friends, when they might seem to be of great and notable presage, to which notwithstanding thou shalt not give credit.

2 A man well bred ought not to vaunt himself of his brave atchievements, or rare qualities of wit, of vertue, or of the like; much lesse of his nobleness, honour, riches, or his kindred, if he be not more than constrained; also he ought not to depresse himself too much without occasion.

3 It is to no purpose to break a jest there where one taketh no pleasure in mirth; laugh not aloud and to the disfiguring of thy countenance, or without subject, onely by custome; deride not the mis-fortune of any one, although there seem to be some cause why.

4 Speak not an injurious word, be it in jest or in earnest. Nip not any by word; likewise one ought not to scoffe any body, especially if they be greater than thy self, although they give occasion.

5 Be not froward, but friendly, and courteous, and the first to salute others; hear and answer, and be not pensive, when it is a time to converse and discourse.

6 By

6 By no means detract from any other, nor ſpeak of things which belong unto him; alſo be not too exceſſive in praiſing.

7 Go not thither where thou knoweſt not whether thou ſhalt be welcome. Give not thy advice, except one aske it of thee, be it not that thou art the beſt there, principally out of ſeaſon, and where there is no hope of profiting; and being intreated to deliver what thou thinkeſt, be briefe, and come quickly to the point.

8 If two contend amongſt themſelves, take not the part of either, if thou beeſt not compelled: and take heed that thou be not obſtinate in thine opinion; in things indifferent, be thou on the part of moſt of the Company, who deliver thereon their opinions.

9 Repreheud not the imperfections of others, for it is the part of Fathers, Maſters, and Superiours; thou mayeſt well ſhew notwithſtanding, that they diſtaſt thee: likewiſe may'ſt thou now and then ſafely give ſome good Counſell in time and place.

10 Stay not to gaze on the markes or blemiſhes appearing on others, although they be naturall, principally if they be in the face; and aske not from whence they come; and that which thou well mayeſt ſpeake in ſecret to thy friend, deliver not in the preſence of others.

11 Speak not in an unknown language, or

in

in what thou knoweſt not well, be it not in caſe of neceſſity to be better underſtood, but uſe thine owne naturall tongue, as men of quality of the Town ſpeake it, not like the meane ſort; eſpecially take thou heed to utter words which ſavour of immodeſty although in ſecret, or to move mirth. Uſe not homely and clowniſh words, when things ſublime and ſerious are treated of.

12 Speake not before thou thinkeſt what thou wouldeſt deliver, and in the vulgar language; and make not a ſhew of nimble conceits, and clinches; Pronounce not imperfectly, nor haſtily bring forth thy words; likewiſe utter not thy words ſo ſlowly that thou trouble the hearers.

13 When another ſpeaketh, take heed that through thee he be not neglected by his auditors; and be attentive, turning not thine eyes here and there, nor buſie thy ſelfe in ought elſe. If any drawl forrh his words, helpe him not therein, nor prompt him, be it not that he intreat thee ſo to do, or that it were in private, or that thou had'ſt great familiarity with him; likewiſe interrupt him not, nor anſwer him, untill he have brought his ſpeech to a period.

14 Being in the mid'ſt of a diſcourſe, aske not of what one treateth; ſince that it is a draught of authority; but thou may'ſt well intreat gently that he proceed, if thou perceiveſt that

that for thee he hold his peace. On the contrary, if any one come on a ſudden whil'ſt thou talk'ſt, eſpecially if he be a perſon of quality, it is ſeemly to make a little Epilogue, and brief collection of what thou delivereſt, and then afterwards go on with thy diſcourſe.

15 Thou oughtſt not to make a face, or uſe any other action of undecency with thy mouth, eyes, or with thy hands, to expreſſe what thou wouldeſt deliver, neither ought'ſt thou to hold thy hand behind thy back, either claſped or acroſſe, for that favoreth of ones preheminence, but place thy hands before thee, one over the other, ſomewhat under thy breſt, or under thy girdle: when thou talkeſt, be circumſpect how thou carrieſt thy body; ſhake not thy head, nor move thy hands much, and hold thy feete ſtill.

16 Whilſt thou ſpeakeſt, put not on thy hat, nor ought elſe before thy mouth. Chew not paper, nor other thing; ſhake not thy head, deale not blowes with thy elbowes; ſtand not tittertater, on one foot; put not one legge overthwart the other.

17 Point not with thy finger at him of whom thou ſpeakeſt; approach not too nigh his perſon, leſs his face, to whom thou talkeſt.

18 If thou be'ſt in company, ſpeak not in ſecret with whomſoever, but refer it to another time, if ſo be that thou haſt no authority over them.

19 To treat with men in an unfit time, is to do nothing, or rather to anger them with whom thou wouldest speake.

20 Take thou heed that thou make no comparisons, and if any body happen to be praised for some brave act, or vertue, praise not another for the same vertue in his presence, for every comparison is odious.

21 Be not apt to relate newes, if thou knowest not that for the most part they be true. Discoursing of things which thou hast heard, say not, *Who told them unto thee*, if thou thinkest not that he will take it well. What hath been told thee in secret, relate it not to another.

22 Be not tedious in thy speech, reading, discourse; principally when the thing is of small importance, or when thou perceivest that the company doth not well like of it.

23 Be not curious to know the affairs of others, and approach not to that side where one speaketh in secret.

24 Undertake not that which thou canst not performe, but keep thy promise.

25 When thou dost a message, deliverest a relation or manifestation of a businesse, indeavour to do it without passion, and with discretion: although it be thou treatest with persons of mean rank or quality.

26 When those that are thy Tutors talk to any body or other, be thou aware to speak, to laugh, or to hearken to them.

27 Take

27 Take heed to mumble or make a noiſe within thy teeth.

28 Aſſure not that which thou knoweſt not to be true.

29 Being with perſons of more quality than art thou, principally if they have power over thee, ſpeak not untill thou art asked, and then ſtand upright, put off thy hat, and anſwer in few words, if ſo be they give thee not leave to ſit or to put on thy hat.

30 In diſputes which occurre, eſpecially in converſation, be not ſo deſirous to win, that thou leave no liberty to each one to deliver his opinion; and be it that thou art in the wrong thou ought'ſt to give way to the judgement of the major part, or at the leaſt to the moſt choleriek and peeviſh, and farre rather to them under whom thou art, or who are Judges of the diſpute.

31 Although thou be'ſt bitten, or injured by words, anſwer not; and endeavour not to defend thy ſelf; but make ſhew to take them in jeſt, and that thou careſt not for them; although others do move thee to defend thy ſelf; for, as the Proverb ſaith, *Each queſtion doth not deſerve an anſwer.*

32 Contradict not at every handwhile, that which others ſay, contending and ſaying, *It is not ſo, it is as I ſay*; but apply thy ſelf therein to the opinion of others; principally, when the things are of ſmall conſequence.

33 Being in company also even with them of thy condition, play not the Mountebank and pratler, but speak with measure, and in due time, having wherewithall to talk to the purpose of that which is handled, and with certainty of truth: For, to speak or rehearse a thing, not knowing it, and afterwards to excuse ones selfe, in saying, *I doe not remember it well, I I know well that I have read it*; that becommeth not.

34 If any one had begun to rehearse a History, say not, *I know it well*: and if he relate it not aright, and fully, shake not thy head, twinkle not thine eyes, and snigger not thereat; much lesse maist thou say, *It is not so, you deceive your self.*

35 Speak not very loud, as would the Crier of Proclamations: Nor speak so low, that one cannot understand thee.

36 Let thy cartiage be beseeming a man moderately grave, setled and attentive to that which is spoken: to the end thou hast not occasion to say at every discourse; *What say you? How happened that? I understand you not*, and the like.

37 In discourses, walking, hold not back thy companion, as it were by a bridle, staying him at every three words. Approach not so nigh unto him, that thou justle him. Keepe not thy self further from him than a spanne, or thereabout.

38 Be

38 Be not a yeare in the beginning of a Diſcourſe, and in certain long excuſes, or ceremonies, ſaying *Sir, excuſe me, if I know not to deliver my ſelfe well, &c. yet to obey you, &c.* and other like troubleſom and ſottiſh drawlings, and nice curioſities; but enter readily into the matter, as much asm ay be, with moderate boldneſs, then proceed without being troubled, even to the end. Be not tedious, make no many digreſſions, nor repeat oftentimes the ſame manner of ſpeech.

39 He who hath an unready ſpeech, let him not alwaies take upon him the Diſcourſe, but let him endeavour to correct the default of his tongue by ſilence, and good attention.

40 Speak not evill of one abſent, for it is unjuſt to detract from the worth of any, or beſmeare a good name by condemning, where the party is not preſent to clear himſelf, or undergo a rationall Conviction.

41 * It is a thing very improper, if not altogether ridiculous, to treat of matters above the capacity of thy Auditors, for by ſo doing though thou ſhould'ſt purchaſe admiration from their ignorance; yet it will procure deriſion from the wiſe, ſince by that means thy diſcourſe will become common ayre, and they who hear thee, will be altogether unſatisfied in thy Concluſions.

CHAP. VII.

Of Carriage at the Table.

1 BEing set at the Table, scratch not thy selfe, and take thou heed as much as thou canst, to spet, cough, and to blow thy nose; but if it be needfull, doe it dexterously without much noise, turning thy face sideling.

2 Take not thy repast like a glutton.

3 Break not bread with thy hands, but cut it with a knife, if it be not very little, and very new, and that all the others did the same, or the Major part.

4 Cast not thy selfe upon the Table with thine Armes stretched out, even to the elbows. And lean not thy shoulders, or thine armes, on thy chair undecently.

5 Eat not with cheeks full, and with full mouth.

6 Sop not in Wine, if thou be'st not the Master of the house, or hast some indisposition or other.

7 Make not shew to take great delight in thy Meat, or in thy Wine; but if he who feasteth thee, aske of thee, how thou likest it, thou mayst answer him with modesty, and prudence; much lesse should'st thou finde fault with the meat, or procure others or more.

8 Taking salt, beware that thy Knife bee

not

not greasy, when it ought to be wiped or the forke; one may do it neatly with a little peece of bread, or as in certaine places with a Napkin, but never with a whole loafe.

9 Entertaining any one, it is decent to serve him at the Table, and present him with meats, yea, even those which are nigh him; but if one be invited by another, it is better to attend untill that the Master or other do carve him meat, than that he take it himself, were it not that the Master intreat him to take freely, or that one were in house of a familiar friend. Also one ought scarce offer ones self, as undesired, to serve others out of ones house where one might have little power, be it not that the number of the guests were great, and that the Master of the house could not have an eye to all the company, then one may carve to them who are neer ones self.

10 Blow not upon thy meate, but if it be hot, stay untill it be cold; broath may be cooled, turning it gently with a spoone, but it is not comly to sup ones broath at Table, it ought to be eaten with a spoone.

11 Smell not to thy meat, and if thou holdest thy nose to it, set it not afterwards before another.

12 Be-smeare not any bread round about with thy fingers, but when thou wilt cut some bread, wipe them first, if they be greazy; Therefore take heed as nigh as thou canst, of fouling

thy hands or of greazing thy fingers; and having a ſpoon or forke, make uſe of it, it becometh thee according to the cuſtome of the beſt bred.

13 If thou ſoakeſt thy bread or meat in the ſauce, ſoak it not againe, after that thou haſt bitten it, dip therein at each time a reaſonable morſell which may be eaten at one mouthfull.

14 One ought not to caſt under the Table, or on the ground, bones, parings, wine, or ſuch like things; notwithſtanding if one be conſtrained to ſpet ſomething which was to hard to chew, or which cauſeth irkſomneſſe, then may one throw it forth dext'rouſly upon the ground, taking it decently with two fingers or with the left hand half ſhut, ſo that it be not a liquid thing, in ſuch caſe one may more freely ſpet it on the ground, turning ones ſelfe if it be poſſible, ſomewhat aſide, as hath been ſaid here above.

15 Likewiſe it appeareth not a ſeemly thing, to ſpet forth the ſtones of Plums, Cherries, or ſuch like on a diſh, but one ought firſt to gather them neatly, as it hath been ſaid in the left hand, bearing it to ones month, and then lay them upon the brim of a trencher.

16 Put not thy meat in thy mouth, holding thy knife in thy hands, as do the Country clownes.

17 Caſt not thine eyes upon the trenchers of others, and fix them not wiſtly upon the meat on the Table, and lift them not up whilſt thou drinkeſt, or whilſt thou putteſt the meat in thy mouth.

18 Cut

18 Cut not much bread at once, and make not too great ſhives, but of a ſmall or middle ſize. Cut thy bread even, without framing a Tub thereof, taking unto thee only the crumme thereof, alſo flaw it not, ſolely taking the cruſt thereof; cut not morſels of bread upon thy trencher.

19 If thou haſt bad teeth, in ſuch manner that thou canſt not eat a cruſt of bread, or bread burned, or too hard, it ſeemeth better to pare the peece thou cutteſt, than the whole loafe.

20 It is miſ-beſeeming to ſtoope much to ones diſh, or meat; it ſufficeth to bow a little then when one carrieth the morſell which is ſauced to ones mouth, to the end that one foule not ones ſelfe, and afterwards to ſit upright againe.

21 One ought ſometimes to look off the meat, yet without gazing to and fro, or wiſtly looking upon the gueſts, or them who wait, or on the meat which is before others.

22 In like manner it is undecent to ſoyle the Table cloath; and that which is worſe, to clean ones face or wipe away ones ſweat with the napkin, or with the ſame cleane ones noſe, ones trencher, or the diſh.

23 Preſent not to others that whereof thou haſt firſt taſted, be it wine or other thing.

24 Wipe not thy hands on thy bread when they are foule, nor on the Table-cloath, but on

the

the end of thy Napkin, and take heed thou dost not foule it all over, and so thou beest counted a sloven after dinner.

25 When thou eatest or drinkest, make not much noise with thy teeth, neither in supping, nor in grinding too hard, nor in any other manner.

26 Suck no bones, at least in such wise that one may heare it, take them not with two hands, but with one solely, and properly. Gnaw them not, nor teare the flesh with thy teeth, as dogs doe: but make use of thy knife, holding them with one hand, or rather with two fingers, as nigh as thou canst. Knock no bones upon thy bread, or trencher, to get out the marrow of them, but get out the marrow with a knife; to speake better, it is the Counsell of the most wise, that it is not fit to handle bones, and much lesse to mouth them.

27 Make not use of a knife to break bones, plum-stones, or other hard thing; also breake them not with thy teeth, or other thing, but let them alone.

28 Take not from the common dish, that which is before thy companion, but only that which is on thy side, and also no more than others; and if they be fruits, or such like, handle them not to take the best; yet if any one eat of thy dish, take no heed what he doth.

29 Put not a bit in thy mouth, untill the former be swallow'd; let them be such that puff not up

up thy cheeks notably. Serve not thy ſelf with both thy hands, to carry a morſell to thy mouth, but make uſe of the cuſtomary way, that is the left.

30 Fill not thy glaſſe in ſuch manner that the wine run over, and fall upon the Table-cloath.

31 Drink not with meat in thy mouth; Call not for drinke then, ſpeak not then: Fill not thy glaſſe to drink, and drink not, whilſt thy next companion drinketh, or he who ſitteth at the upper end of the Table.

32 When thou drinkeſt, gaze not here and there.

33 Drink not too leiſurely, nor too haſtily, nor as chawing the Wine, nor too often. Before and after that thou haſt drunk wipe thy lips and breath not with too great a noiſe then, nor ever, for it is an uncivill thing.

34 Cleanſe not thy teeth with thy Table-cloth or Napkin, or with thy finger, forke, or knife: much worſe would it be to do ſo with thy nails; but uſe thy pick-tooth. It ſeemeth likewiſe uncomely to cleane them at the Table, were it ſo that the others do not the ſame, and that it were the cuſtome of the beſt bred.

35 Rince not thy mouth with wine, to ſpet it out before others, but when thou ſhalt be riſen from the Table, uſually waſh thy hands with the others. For the mouth, it ſeemeth unfit to waſh it in mens preſence; and therefore, when water is given at the Table, one ought to waſh onely ones hands.

36 It is a thing little praiſe worthy, and now a dayes almoſt out of uſe, to call upon the company to eat; principally too often, and with importunity, for it ſeemeth, that one bereaveth them of their liberty; much leſs ſhouldſt thou drink to others every time thou drinkeſt; but if one drink to thee thou mayſt refuſe it civilly, rendring him thanks for his courteſie, & acknowledging that thou yieldeſt; or rather taſte a little of the Wine, eſpecially with men who are accuſtomed to it, and take a deniall in ill part.

37 When others have left eating, diſpatch alſo, and hold not thy armes upon the Table, but reſt thy hands only on the edge thereof.

38 It is peculiar to the chiefeſt of the company, to be the firſt to unfold his Napkin, and fall to the meat; and therefore it is the duty of others, to attend patiently, without ſetting hand on any thing before him.

39 On the contrary part he ought to be ſolicitous to begin in time to provide all, and entertain the gueſts, and finiſh all with ſuch dexterity that hee may give time to the ſloweſt to eat at their leiſure, entertaining himſelfe, if it be needfull, in ſlightfull taſting meates, or when it is lawfull to diſcourſe at the Boord, intermingling ſome little Relation, untill the company might make an end.

40 Be not angry at the Table whatſoever happeneth, or if ſo be thou be vexed, make no ſhew thereof, eſpecially there being ſtrangers at the

Table

Table; a cheerfull Countenance makes one diſh a feaſt.

41 Set not thy ſelf at the upper end, but if it be thy due, or that the Maſter of the houſe would have it ſo, contend not much for thy going thither, that thou trouble not all the Company.

42 If one read or talk at the Table, be thou attentive; and if it be expedient that thou ſpeak, talk not with meat in thy mouth.

43 * Let thy Speeches be ſeriouſly reverent when thou ſpeakeſt of God, or his Attributes; for to jeſt, or utter thy ſelfe lightly in matters divine, is an unhappy impiety, provoking heaven to juſtice, and urging all men to ſuſpect thy beliefe.

44 * In all things which are to be learned, whether it be in the contemplation of nature, or in the directions of humane actions, let no precept be nelected; for what at the firſt view may ſeem uſeleſſe, upon thy ſecond thoughts thou mayſt find worth obſerving.

45 * Since Wiſdome is the perfection of underſtanding, let Prudence to practiſe be the end of all thy Science; for the knowledg of Precepts, teaching thee what is good, is not of ſufficiency to entitle thee veruous, no more than thy body in thy ſoules abſence can expreſſe thee a man: Therefore neglect not to adorn thy intellect with knowledge directive, nor be thou wanting in ſuch actions as may truely crown thee happy

46* Con-

46 Content not thy selfe with the bare knowledge of these Precepts: but when thou hast imprinted them in thy minde, expresse them in thy conversation; for Vertue consists in Action, not in Contemplation.

Laus Deo trino uni.

FINIS.

VERTVE

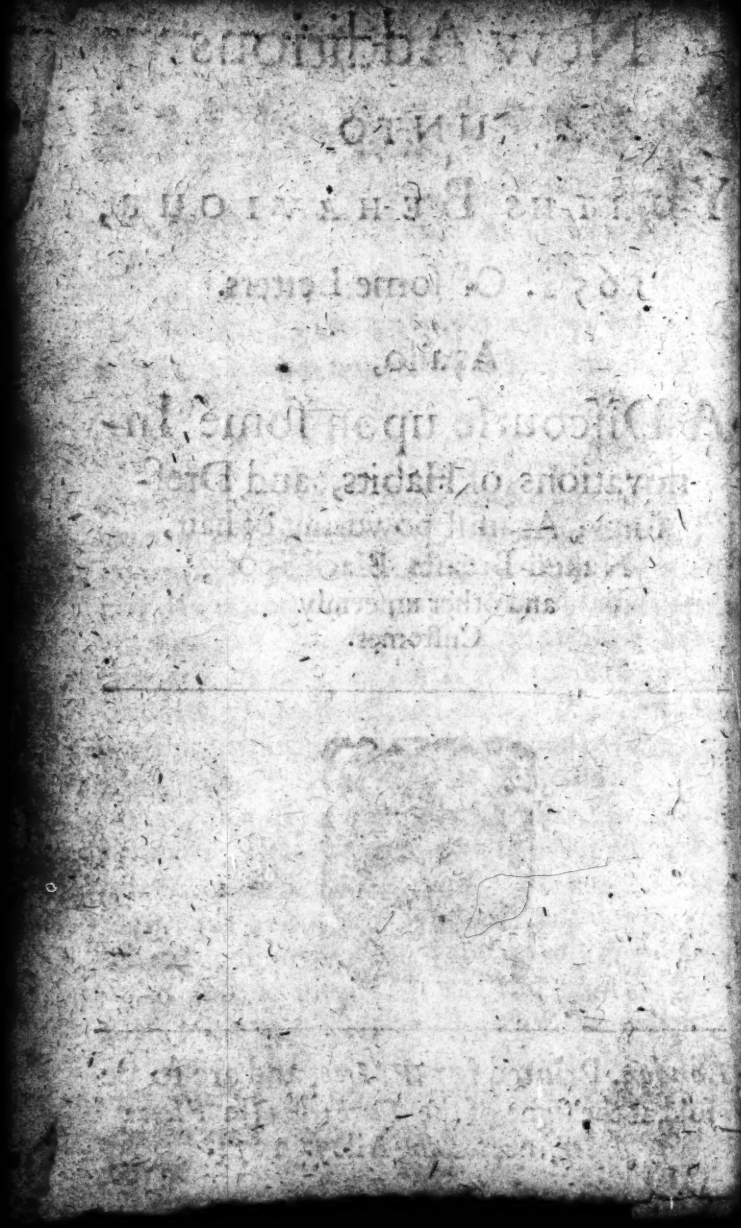
VICE

New Additions
UNTO
Youths Behaviour,
1652. Of some Letters.

As also,

A Discourse upon some Innovations of Habits, and Dressings; Against powdring of hair, Naked-Breasts, Black Spots, and other unseemly Customes.

London, Printed for *W. Lee*, and are to be sold at the signe of the *Turks-head* in *Fleet-street*, neer *Ram*-Alley. 1652.



New Additions. 1650.

A Letter from a Gentleman to a Scholar, unto whose tuition he commits his Sonne.

Worthy Sir,

MY long observation, and the fame from many others, of your vertuous deportment in the world, and especially of that sound integrity found in you, in that profession which you spend your time in, hath easily overcome my reason, and confirm'd my judgement, that you are the fittest of all other, to whom I, as an indulgent Father, commit the tuition of this my little Sonne, of whose instructions in the wayes of vertue, now in his tender yeares, I am, as nature binds me, no lesse provident of, than of his vyands, since I doe certainly know, that without the one, the other will but foster a lumpe of rudenesse, producing nothing but the sad effects of our originall depravation. Education therefore, the Nurse of Youth, and life and honour of after-years, I doe hereby, on his behalfe earnestly sollicite, from you, who I have oft ob-

ſerved to give life to your precepts by your own good example; to particularize in any thing which tends to the Education of Youth, is an enemy to your daily, and proſperous performances; yet that love I bear to my Sonne, and my earneſt care for the bettering of his better part, will plead my excuſe, if I ſhall onely tell you, that to have his firſt age watered with the wholſome and ſound doctrine of fearing God, and reverencing his Superiours, will felicitate his life here, and very much comfort him in the expectation of that hereafter; To which end, I would have his tender ſoule daily preſſed with the ſolid and conſtant principles of Chriſtianity, which being well ingrafted, will ſerve as a Shield againſt all deſtructive temptations, and by Gods aſſiſtance make him a Conquerour over all thoſe ſolicitous affections which proceed from nature depraved. In the Morall Vertues, I doe deſire he may be inſtructed, in that his thoughts may be vertuouſly inclined to act what's congruous to right Reaſon, in every relation which it ſhall pleaſe God to fix him in. All which, the towardlineſs of his nature, I hope, will facilitate, eſpecially meeting with that aptneſſe of doctrine, which your induſtry doth daily infuſe; to which, I ſeriouſly deſire a bleſſing from God; and ſo reſt,

Your very loving Friend,

A. B.

His

His Answer.

Sir,

I Received yours, together with your little Sonne, and doe very much bleſſe God, that I finde ſo pregnant, and ample care for his good education; heartily wiſhing it may be a preſident to many other, who ſeem ſo farre from deſiring it, that they thinke neither God nor Nature doth tie them to further regard of their Children, than to afford them Food and Raiment; but how farre that care falls ſhort of what is required from Parents, I appeal to the ſad effects thereof, Prophaneneſſe towards God and his Religion, and the daily breach of all Laws of civill ſociety; to obſtruct all which as farre as in me lies, I have alwaies thought it my duty, and ſuch a charge, that if I ſhould faile in the performance, I cannot with any religious or reaſonable thought expect other than an heavy plague from that divine hand, which in Juſtice cannot ſuffer ſo great an offence to lye unpuniſhed. Let others of my profeſſion think as legally of their charge, as they pleaſe, imagining that their gaine ought chiefly to be conſidered, and their own eaſe preferred before that efficacious ſedulity and vigilancy which is required; yet their lazie example ſhall (I truſt in God) never ſway me otherwiſe, than with all care poſsible to avoid it. And truely, I conceive my Conſcience will remain the clearer, and much

labour in Repentance for so great and fearfull omission will be saved; the content which my soul doth receive from the contemplation of my performances in the duty of my profession, is, if nothing else should be offered, sufficient satisfaction. Your desire, Sir, of your Son's early teaching to fear God, I shall with all possible diligence promote, and with my utmost endeavours season his youth with the precepts of Vertues Morall, to the end his life may be happily comfortable to himself, and opportunely prove good example for others to move by: Wherein Sir, you shall not faile to finde me faithfull, who am,

Your Servant, in what I may,
A. B.

A Letter from a young Scholar to his Sister intimating his good successe in election of a Master.

Dear Sister,

MY Fathers care in placing me with such a Master, doth much rejoyce me; especially in that he is a very godly man, and doth daily instruct us how to fear God. I pray you tell my Father and Mother, that I am very well used, both for my Learning and Dyet, and returne them many thanks for their great charge, which know I doe stand them in for my Learning and

and being abroad. My Master is very carefull of us all, that we use not ill company, of some untaught boyes here in the Town, and that we come not in danger by waters. I received your last Token, for which I many times thank you, and will ere long requite it; In the mean time I rest,

Your very loving Brother
S. H.

Her Answer.

Loving Brother,

I Received your Letter, and did acquaint my Father and Mother with what was contained in it, and they seemed much to rejoyce at their good hap, in placing you with such a carefull Master. I hope you doe not lose time, but imploy it both to my Fathers comfort, and your own good. Learning will be no burthen, and if all things else faile you, it may serve instead of them, and maintain you like a man; Therefore, I hope, you will minde your Master, to follow his directions. My Father doth very much desire that you may profit and proceed in Learning, for he doth intend you shall goe to the University. My Uncle doth much admire he hath not heard from you, and therefore a Letter to him would be very welcome. My Cozens remember them to you, and desire to hear from you: So I rest,

Your loving Sister,
H. H.

The Copy of a Letter to a Friend touching his powdred head of haire.

Sweet Cozen,

SInce thy late comming from the Vniverſity to an Inne of Court, I have obſerv'd thou haſt very ſuddenly leapt out of the modeſt garbe of the College, into the farre ſide of the Mode of the Ladies ſervants of the *New-Exchange*. Truely for a handſome, neat, faſhionable Suit of cloaths, or for agreeable to thy rank, I ſhall rather commend than blame thee. Some-thing there is allowable that way, eſpecially for a young man, *vivere more loci*, ſo as an eye be had to that deceitfull peece, called the Heart, that it flye not out too farre in point of affectation. But one thing I did obſerve, when I firſt met thee, at my laſt being in *London*, that I muſt needs tell thee a peece of my mind in, as a Friend, in a few ſudden lines: That witty noddle of thine, was put into ſuch a pure modified Trim, the diſlocations of every haire ſo exactly ſet, the whole buſh ſo curiouſly candied, and thy naturall Jet, ſo exalted into a perfect Argent, that I had much a doe to own thy honeſt face. Sweet Cozen, thou art even become a very bon-

ny

my fellow me thinkes; but if I had met thee on the ſuddaine in this dreſſe, at my Ruralt habitation, I ſhould have been jealous thou hadſt been tampering with my Wives Maide in the Bakehouſe, and the peeviſh girl had beſtowed a badge of her office upon thee. Ile give thee no advice as a Divine now, for fear thou art grown Sermon proof, with ſatiety in *London*. But ſeriouſly though I have little skill in Phyſick, yet let mee tell thee what my plaine Countrey fancy apprehends: Tis a great benefit of Nature, to have the liberty of free tranſpiration, whereby through the curious Emunctories of the pores, ſhe doth conſtantly emit and disburthen her ſelfe of ſuperfluous Evaporations, which otherwiſe I am ready to think, thoſe Sewers being blockt and choakt up with that ſweet artificiall duſt, conglomerated into dirt, by the furious acting of thy fiery Braine, may in time diſſolve into diſtillations, and (if not obfuſcate thine Invention, when thou haſt a diſpoſition to Court thy Miſtreſſe with ſome rare peece of Poeſie) finde a paſſage to thy Lungs and Cacexicate thy pretty Corpuſculum, if not in time make way for a Conſumption, which I am very tender of, concerning thee. And beſides by the oppilation of thoſe inviſible perforations, through which Nature is wont to wyer-draw ſpare humors into a fine ſpun excreſcency for a ſupplemental handſome Ornament:

I doubt the old ſtock too by vicinity will after a while grow putrid, and fall away, and then thou wilt either look like one of my pild Ewes, or elſe muſt put on a beaſtly thing, what call you it? a Perriwigge, and make thy friends put a worſe interpretation upon the matter than there may be cauſe. Indeed one advantage I thinke thou maiſt happily have by this artifice, if thy purſe ſerve thee not to be in conſtant fee with a Hackney Coachman, and thou be faine too foot it oft this Summer ſeaſon, though thou ſhouldeſt maintaine the ſtately Courtlike ſtraddle for feare of putting thy boothoſe tops out of the ſet poſture (for I hope thou wilt never have any forraigne reaſon for it) yet thou wilt now and then put thy ſelfe into a ſweat, and then bee forced to apply thy ſelfe to the learned Doctor in the chequer'd apron, for a recruit of a little new dregging, and ſo, I am confident, thy head will in a ſhort time grow ſo well ſtockt in fix footed cattle, that thou needſt not be to ſeeke at any time for a Medicine for the Jaundies.

Sweet Cozen, I abominate ſordid ſlovenlineſſe, but as a plain meaning friend, I ſhould thinke it cleanly enough, and more wholeſome, and better exerciſe, to make uſe of a good honeſt courſe linnen Rubber, every Morning for thy head. But I leave thee to better judgement, I muſt abroad into the fields amongſt

mongst my Plough folkes and workemen, and I am afraid thou wilt thinke, I might have been better busied there all this while, and truely so do I thinke too, but my pen was got into a wood ere I was aware, and could not finde the way out; excuse it for once; it may be, if you thinke well on't, thou hast spent a few minutes as idely, as either I in writing, or thou in reading this scribble. Sweet Cozen, I am,

From my House at H. Apr. 29. 1650.

Thine affectionate Cozen to serve thee.

A Discourse upon some Innovations of Habits and Dressings.

1. THIS ill disclaiming against publique evils; Popular Discourses, besides that usually they beare more of bruite, than fruit, and (as *Seneca* once said) serve rather for ostentation of wit, than improvement of life: It may be likewise observed, that obstinate Maladies, never make for the honour of the Physician, and he that gives good counsell in vaine, besides the losse of his labour, in some sense loseth of his credit, and receiveth a scorne. With how little

little successe, Divines and Moralists (the proper Physicians of sick soules) have hitherto attended the cure of diseased minds, appeareth by the dayly growth of vice, and the numerous accession of new Enormities.

2 Out of which great heap (amidst all these disadvantages) we have thought fit to gather up one handfull; for an instance, Who seeth not how much sober advice, and grave remonstrance hath been fruitlesly spent upon the cure of that English itch of running after fashions; a vanity so peculiar unto us, that we are become the scorne of the severall Nations, whence wee borrow them. An Outlandish Painter thought he had quit himselfe upon us with a handsome peece of drollery, when having abstracted the habit of divers Nations into one table, and represented a man of each country in his native apparell, he painted an English man with a paire of Sheers in his hand, as being yet to seek of a fashion. I leave it to men of more learning, and leasure, to sound the originall cause of this guiddy humour, whether it be from the changeable complexion of the climate, or the peculiar influence of some phantasticall Planet: And truly since that *Jovius*, and some others have been bold to go up into Heaven, and there arrest the Stars with the guilt of new Heresies, and every ordinary Astronomer accuseth them with the dayly quarrells of Christendome, one might thinke it as lawfull to charge them with

this

this influence also, since all of them are but humour, and phansie, though (to say truth) one may be much more dangerous than another. Or be it that this Island, having been called another World, and a Type, or as it were, the Contents to that great Chapter of the Universe; the Ambitious Islander pretends a right, and a claime to all customes in the world elsewhere. But not to waste time in calculating the Nativity of new Fashions, we may resolve it, that the minde of man, even as his body, is lyable to the constant invasion of new diseases. Our modern Physicians (without question) have discovered such maladies, as neither *Galen* or *Hippocrates* ever knew of: And the humour of this age hath broken out with such symptomes of phantasticallity, as elder times would have blushed at. But in the vicissitude of Vanity, you shall observe this method, that though each take its owne turne in its owne time, yet never any bad custome went out, but to give way to a worse. Pride cannot be proude enough, till it be growne prodigious. With what a studious care our young Monsieur *Alamode* hath stretched and tired every Mæchanisme, to become a tripartite Monster; look upon his powdred head, you will thinke him a Meale-man, by his Codpeece a Satyr, or some wild type of his Ancestor *Adam*, lately thrust out of Paradise, and by his feet a Gyant, whom no shooe can fit, but such as is made upon the Last of *Hercules*

cular: Certainely in this designe he hath outthriven his owne hopes, and is become the subject of a double wonder, and is equally, though differently ballanced, both in the admiration of fooles, and scorn of wisemen.

3 But we shall not land our discourse on this shore, but as coasting by with this short reflection passe on in our Amazonian voyage, upon a discovery of some late exorbitances in the other Sex. It must not be denyed, but that the indulgence of Nature hath left a greater liberty to women, than unto men in point of curiosity in Apparell. A Privilege which men ought not to envy them, because what ever imbellishment a Woman bestowes on her own beauty, is to be adjudged but her duty, and an effect of the subordinate complacency which she oweth to the Male, whose servant she is by creation. And yet nature hath limited this privilege of women with strict Lawes, and those not to be transgressed without an high offence against it self; and to offend Nature is one of the highest offences, for to offend her is to offend her highest author, that is God himself. Now the dictate of this naturall Law is that no woman use any habit or form of attire, but such as contributeth to her truest beauty, and the beauty of that beauty is their Modesty; for since originall sin subjected them to the necessity of Apparell, they must ever remember to wear it as an ornament of decency, not of vanity: But if by this

rule

rule one should examine that upstart impudence of naked Breasts, with that other apish trick of patch'd faces, it would put men of sober thoughts to great amazement, when they shall find a new-borne Law of Custome, to have defaced the reverend old Law of Nature. I would aske whether these baring of the brests, and shoulders, are the loop-holes for chastity to looke out at? or rather are they not the sally ports of *Venus*? and the amorous darting places, from whence *Cupid* at advantage discharges his Artillery? Certainly one may believe, that *Venus* in her life time (before she put on such robes of immortality as succeeding Poets have since cloathed her with) would scarce have admitted *Mars* in publique to so open an interview. I know their excuse is at hand, 'tis the fashion, and fashion is a custome, and custome is a law, or a nature, or both. But admit it a custome, and a fashion, yet it is so farre from civill, that the civill Heathen would from all Ages downeward have abhorred it, even to jealousie: The Persian and the Turkish women hardly daring to let the Sun peepe upon their faces: and to those our Ladies, whom custome hath inured in such a posture and degree of nakednesse, to thinke it no apparition of dishonour, to say the least, if it be not an affront to vertue, I dare say tis a strange dissembling of it; and at the least it is an innovation, and a meer peece of refined Barbarisme, as if it were done in a de-

signe

signe to facilitate an accommodation with those American Ladies in the Court of King *Atabalipa* or *Pocahuncas*, and having once landed there, it may hazard them upon a shrewd prospect of heresy, and by degrees, and insensible insinuations, hint them upon the dangerous approaches of brutish Adamitisme: So naturall it is for Error to beget Error, and transmit it self from bad to worse, and of Phantasticall to become Dogmaticall: as we see evills ripen with time, in time scabs grow botches, and Snakes become Serpents.

4 Now for that other new trick of pouncing the face with an atome imagery of patches; It hath so much of Monster and Prodigy in it, that it is a hard matter to resolve it into its originall principles, or describe it in its first rise: Whether it be, that in these warlike times, *Venus* in a frolike of kindnesse, or an amorous sympathy with those late Masculine sufferers, is pleased to put on her servant *Mars* his skars; or rather did it arise from our neighbour Kingdom of *France*? and if from thence (though *France* be fantasticall enough) yet in this we may excuse that Nation, as having taken up the fashion rather for necessity, than novelty, inasmuch as those French pimples have need of a French Plaister. And we know that houses & apparell were first made for need, and after for ornament, and who can taxe their witty pride, which could so cunningly turne botches into beauty, and make ugli-

nesse

neſſe handſome. Others, perhaps, will drive it farther off, and father it upon the Indies, and ſo make it another peece of refined Barbariſme. The coppy whereof (taken from that Pagan uſage of printing the volume of their bodies all over with Apes & Monkies) our Ladies here have abſtracted to a finer Character, and abridged it into the title page of the face: Herein being much be-friended by the ingenious Artizan, whoſe skilfull hand (far exceeding him, that firſt contracted the Decalogue and *Pater noſter* within compaſſe of a penny) is able to vie wonder it ſelf: He will paſſe you a Camell, through the eye of a Spaniſh Needle, without a Miracle, and rarifie a Coach and Horſes into the dimenſion of two Fleas; by this means the *Exchange* (that arſenall of choiſe vanities) is furniſhed with a daily ſupply, and variety of beauty-ſpots; cut out in diminutive Moons, and Suns, and Stars, Caſtles, Trees, Towns, Birds, Beaſts, Fiſh, and all living creatures, wherewith beauty is turned into a Landskip, & ambitious prid hath in a manner abſtracted *Noahs* Arke, yea the creation it ſelfe into a Ladies cheeke, that the concurrence of ſo many rare perfections, one might ſay there wanted nothing, except it be that, which *Tacitus* ſayd was wanting to the accompliſhments of *Nero's* Miſtreſſe *Poppæa Sabina*: *cui erant omnia præter bonam mentem.* But from what

countries, or for what causes soever wom
have affumed this wild cuſtome of ſpotti
their faces, and baring their skins, though
dare not in the downe right words of th
learned King *Iames* affirm, that who ever us
it, either was or would be ——— Yea in t
language of another mighty Emperour, ev
Iulius Cæſar himſelfe, I ſhall not fear to pr
nounce, that a chaſte woman ought to avoy
not only fault, but the ſuſpition too: and wi
ſhould a *Lucrece* or a *Penelope* appeare in t
dreſſe of a *Cleopatra* or a *Meſſalina*, and w
know who hath bidden us abſtaine from ap
pearance of evill. But if no perſonall reſer
ment of honour can perſwade them to a
reforming; in the next place (with ſubmiſ
ſion) I ſhould think it worth the care of thoſ
in power to morcifie ſuch an upſtart humour
by a Law. In al ages, and al places it hath bee
the wiſdome of States to ſuppreſſe Innova
tions, whereof the Turks and Perſians are to
this day exceedingly jealous; and therefore
will endure no change of manners, or habits
and *Plato* of old was ſo ſtrict, that he would
not admit ſo much as a new tune, or a Jigge
to be ſung in his Commonwealth, leſt it
ſhould ſtirre up new humours in the people
to the diſturbance of the Lawes, and unſetling
the Government: But abſolutely forbid
young people to change their faſhions
pleaſure. And no leſſe commendable was th
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are of the old *Romanes* in appointing their *Cenſores morum*, whoſe office it was to puniſh and reſtraine all exceſſes and exorbitancies in Fashions, Habits, and Behaviours. The diſuſage whereof, perhaps, is no ſmall encouragement to the Luxury and looſeneſſe of theſe times. And how well it were to revive ſuch a Magiſtrate in good earneſt, wee may remember how good uſe the late Lord Chief Juſtice *Cooke* made of it, though but in a jeſt: In a time when moſt of our Engliſh Gallantry of both ſexes, was ſo farre infected with the Jaundies of yellow ſtarch'd bands and ruffs, hee found out a queint invention, to execute that odious Innovation at the Gallows, by commanding the common Hangman to doe his office in that Equipage. And for theſe later phantaſticallities (ſith the weakneſſe of this diſcourſe cannot hope to maſter them) wee ſhall ſo far cooperate with his Lordſhips note, as to bequeath them to the ſame fate: It being but juſt, that what began with Vanity, ſhould end with Infamy.

FINIS.